SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND CENTRAL PROVINCES,

Received up to 3rd June, 1871.

POLITICAL (DOMESTIC).

THE *Jalwa-i-Túr* of the 16th May finds fault with the existing system of police. It is remarked that since its creation more harm than good has been done to the country, and that thefts and dacoities have been as prevalent as ever. The best plan for rectifying this state of things would be to appoint a police committee in each district, with the Magistrate for president, the Superintendent of Police for vice-president, and the several inspectors of the district, who should be posted one to each tehseel, for members. The committee should meet twice a month, and at these meetings all cases of theft, robbery, or other crimes that may occur in the jurisdiction of any of the inspectors, should be brought up and fully investigated by the joint efforts of the committee till the desired results have been arrived at. Similarly, all persons who may be reported by an inspector to be of a bad livelihood should be examined by the committee, and, in case the members are satisfied as to their being actually such, due punishments should be inflicted on them. If such a system is adopted, the writer has no doubt that thefts and robberies will entirely cease.

A correspondent of the *Vidyá Vilás* of the 20th May reviews the case of Ala Dín, of Goojrat (plaintiff), *versus* Múrá, Native doctor, of Thánah Karyánwallah (defendant). The defendant was accused of having seduced and carried away

the wife of the plaintiff. The case was at first lodged in the Criminal Court, when, from the inquiries instituted, and the evidence of the witnesses, the charge was fully proved against the defendant, and it was resolved that the plaintiff should lodge the case in the Civil Court and the defendant be released on bail. Accordingly, the plaintiff filed the case in the Civil Court. The father of the woman, as well as the neighbours, bore witness to the fact of the woman being the lawful wife of the plaintiff, and the Mohammedan Doctor of Law confirmed it by his decree. But, notwithstanding all these proofs in favour of the plaintiff's claim, the case was dismissed by the Extra Assistant Commissioner, Faiz-ul-Hasan, and the woman was made over to the defendant. In the final orders passed on the case, the Deputy Commissioner stated that, although the evidence given by the witnesses in the Court, and the inquiries made from the residents of the mohulla, as well as the religious decree, left no room to doubt that the woman was the lawful wife of the plaintiff, yet, as the husband is a mere youth of fifteen, while the woman is an adult of nineteen, as the defendant has no faith in the Mohammedan law and adheres to the English law, and as the woman expresses her unwillingness to cohabit with the lawful husband, the plaintiff's case is dismissed; but that on lodging a plaint for the costs of the suit he will be entitled to them.

This decision of the case has disgusted the people, and they are surprised to find that the Deputy Commissioner should have passed such an unjust order, which is likely to prove an inducement to crime.

The *Oudh Akhbar* of the 23rd May has three communicated articles. The first is on Native physicians and apothecaries. The writer supports the assertion made in that paper of the 2nd May, in the article on Native medicines and apothecaries (*vide* pp. 215-16 of the *Selections* for the week ending 13th May last), and suggests the following measures of reformation in connection with the subject.

A regulation should be passed by Government requiring all Native physicians, apothecaries, and druggists to be subjected to prescribed tests, and none who fail to pass them successfully and obtain a certificate should be allowed to pursue their calling. The examination should be entrusted to a committee to be formed for the purpose in each district. This committee should also be empowered to keep a sort of control over druggists and apothecaries, and the members should from time to time inspect their shops and the medicines sold at them. All persons who may be found to have bad medicines should be fined, and prohibited from opening their shops till they have supplied themselves with good physic. A tax might also be levied on the persons in question, and with the money thus raised, an officer should be appointed for exercising supervision over them.

The second article disapproves of the system of having a separate committee for discussing a particular subject. The various committees now existing in each district take up so great a portion of the time Native gentlemen have at their disposal, that they feel it very troublesome to have to attend them. Day by day their presence is required at the several committees, in consequence of which they have no time left to attend to their proper duties. It is for this reason that many of the Natives dislike being members of committees, and take no share in them. In the writer's opinion there could be no harm in having the same committee for discussing all kinds of questions. For instance, it is no use having a separate local educational committee for discussing educational matters. The work might conveniently be entrusted to the municipal committee, which could take it up after the municipal proceedings are closed. It would save both time and trouble to have the same committee for taking up questions connected with the different departments of administration one after another at the same session; the proceedings for the separate questions being, of course, distinct.

The third article suggests reforms in the existing political administration of the country, which, while they will make a reduction in the present heavy expenditure, will at the same time tend to simplify the procedure of business. It is remarked that Government is devising new taxation schemes day by day on the plea of the income being inadequate to meet the expenditure, or else thinks of curtailing the expenditure by reducing the number of chuprassies and duftries, or other petty items of expense which can admit of no retrenchment. The writer takes exception to both these courses, and recommends the introduction of the following reforms :—

(1) The salaries and emoluments of the different officers in one presidency should be reduced to the same level with those of corresponding officers in another; for instance, there is no reason why the pay of an officer in the North-Western Provinces should exceed that of a corresponding officer in the Panjáb. This inequality can only be accounted for by the fact that at the time the North-Western Provinces were brought under management the price of the articles of European consumption was dear compared with what it was at the time the Panjáb came under the British rule. As the state of things is now altered, it is suitable that the salaries of the officers in the North-Western Provinces should be reduced to an equality with those of their brother officers in the Panjáb, an arrangement which will ensure an ample saving to the State.

(2) Since the object of the organization of a revised system of constabulary is to create a kind of force for maintaining internal order, would it not be of use if they were placed under the control of the military officers? Such an arrangement would dispense with the necessity of entertaining an Inspector-General of Police and other officers in each presidency, while it would place the police on a better footing and in a position to be serviceable on occasions of petty warfare.

But even in the existing system of the police, supposing it were allowed to remain as it is, much retrenchment in expenditure can be effected without any harm. For instance, instead of a District Superintendent it would suffice to have an Assistant Superintendent in each district, and a Superintendent of Police in each division instead of a Deputy Inspector-General. Some saving might also be effected by appointing Natives instead of Europeans as heads of the district police on a comparatively small salary.

(3) The cognizance of criminal suits, which, under the existing arrangements, falls to the Magistrates, might with advantage be detached from them and allotted to the Civil Courts. Since the High Court hears both kinds of suits—civil as well as criminal—no possible reason can be assigned why the subordinate Courts should not do likewise. If such a system is adopted, Collectors, the greater portion of whose time is now taken up with criminal suits, will have much leisure, and might with advantage be entrusted with the collection of other kinds of revenue besides the land-tax, such as the income from the Irrigation Department, Customs, &c., for collecting which separate offices now exist. It is manifest how much saving will accrue by the adoption of such a system.

(4) Post-offices and telegraph offices are nearly allied to each other, being both meant for conveying messages from one place to another; and no possible inconvenience could therefore result if the inspecting officers of the two departments were the same.

Besides the above, many similar reforms will suggest themselves in the various departments. It is an unquestionable fact that by attending to these reforms a large portion of the expenditure now incurred will be saved to Government.

The *Oudh Akhbár* considers the suggestions conveyed in all the three articles as apt and judicious, and well worthy of being taken into consideration by Government.

In its correspondence, the same paper notices the prevalence of small-pox in Burhanpore. Not only youths but even sexagenarians have been attacked by the disease.

The *Urdú Akhbár* of the 24th May notices the plundering of the dák of Tehseel Reyah, in the district of Sealkote, containing letters and other despatches, on the 3rd idem. The courier conveying it was attacked by a party of three robbers near Motuzah Theetarwalla, who wrested the packet from him in spite of his cries and complaints that it contained public papers, and wounded him. The noise of the attack drew some zemindars and other persons to the spot, who arrested the robbers before they had time to escape, and sent them prisoners to the tehseel. The writer praises the zemindars for their offering timely help, and rescuing public papers, and thinks that their exertions should be rewarded by Government, in order to encourage others to render assistance on similar occasions.

Under the heading Moradabad, the same paper mentions the breaking out of a fire in the city on the night of the 26th April. A bunneah's shop at first took fire, from whence it gradually spread to the neighbouring shops, and burnt them into one heap of ashes. The total loss caused by this accident is estimated at Rs. 10,000. The writer is glad to hear that Government has been pleased to offer an indemnity to the owners of the shops, and thinks that the people ought to be thankful to it for the favour.

The *Jalwa-i-Túr* of the same date takes exception to the remark made by some European officers at the time of deciding cases, *viz.*, that law was nothing, and that their own opinion was the law, as well as to the bad habit which they have adopted of using abusive language to suitors in Courts. The writer thinks that the attention of the Secretary of State ought to be drawn to these abuses, and at the same time advises the people to bring the names of all officers who may be guilty of the fault to the notice of Government.

The *Urdú Muir Gazette* of the same date, in its column of local news, draws attention to the impropriety of posting raw youths at the gates of the city as chowkeedars, which has been done in some cases. Young men are ill fitted to the task of watching at night, which should only be entrusted to strong and steady men.

The *Akhbár-i-Alam* of the 25th May, in its column of local news, reverts to the bad practice of selling adulterated *ghee* and milk, which, it is remarked, is more prevalent in the city than elsewhere. Milk in particular is largely mixed with water. As the offence is punishable under the Indian Penal Code, the editor thinks that steps ought to be taken by the Municipal Committee or the Criminal Court to prevent it.

The death of a woman by poison in the sudder bazár is also noticed.

The *Allygurh Institute Gazette* of the 26th May has been informed that Murtazá Khán, a gentleman of Futtiabad, recently convened a meeting in Agra in order to adopt measures for checking extravagant ceremonies at marriages among Musalmáns. An address was delivered at the meeting, the purport of which was that, while other nations are busy in devising some means or other for ameliorating the condition of their brethren and promoting their good, Musalmáns have taken no steps to improve the state of their co-religionists, among whom numerous bad practices which are at variance both with reason and religion are fashionable. Among others, the practice of incurring useless expenses in marriages was brought prominently forward. It was stated that fireworks, shows of artificial flowers, dancing and singing, and other ceremonies were unauthorized by the Mohammedan law, according to which the observances connected with the marriage ceremony were simply these:—(1) The proposal started by the parties for the nuptial contract; (2) the mutual assent of the parties to it; (3) the marriage feast *(walíma)* given by the bridegroom's father to his friends and relations; (4) the settlement of a

dower on the bride by the bridegroom before marriage; (5) the marriage portion received by the bride from her parents. According to the law, the first two ceremonies cost nothing, the third and the fifth ought to be regulated according to the means of the parties, while the fourth should be adjusted by the mutual agreement of the parties and the means of the payer. In case of poor men, the distribution of dates is prescribed as a sufficient substitute for the marriage feast, a suit of clothes as fit paraphernalia, and ten *dirms* (or about three rupees) as a passable dower. Again, the second ceremony, or the marriage feast, is enjoined by the law, and must be given whether at more or at less cost; the fifth, that is the assignment of paraphernalia, is lawful but not compulsory; while the settlement of the dower is proper. All deviations from these rules, or innovations, are unlawful and uncalled for. For instance, the practice of giving feasts to the bridegroom's party on the part of the bride's father, though not improper in case the latter's means can allow of such an expense, is not necessary.

All present seconded these views, and signed an agreement to the effect that all extravagant ceremonies that were not enjoined by law will thenceforward be given up by them.

The same paper in an article finds fault with the inquiries made by the police as being in some cases utterly absurd and ridiculous. The writer has seen a *kaifiyat* written by a sub-inspector on the case of a woman who had thrown herself into a well. The sub-inspector wrote on the *kaifiyat*, that, on making inquiries on the spot, he was informed that the woman, having failed to show due respect to the food which was a portion of the offerings consecrated to a saint, was affected with a peculiar kind of delirium *(chhad)*, and that it was in this state she threw herself into the well; and expressed his conviction of the truth of the statement. The writer wonders that the sub-inspector should have placed reliance on a statement which appears simply to have been coined by the

relatives of the woman to exempt themselves from accusation, and the woman from the charge of suicide. He takes this occasion to remark that intoxication and madness, the influence of a malignant spirit, and friendship with the wife of another are common excuses advanced by criminals to prove their innocence. A person accused of having entered another's house to commit theft, for instance, commonly advances the last plea in his defence; a woman who falls into a well is falsely stated to have done so under the influence of *chhad*; and so on. As criminals often escape punishment by advancing such false pleas in their defence, and thus encourage others to commit bold offences, the writer is of opinion that severe punishments ought to be inflicted in all such cases. For instance, a criminal urging the plea of drunkenness should be exempted from the original charge, but at the same time called to account for having dared to go out of his house in a state of intoxication; similarly, one who pretends to have committed an offence in a state of madness, ought to be committed to a lunatic asylum; the heirs of a woman stated to have fallen into a well under the influence of *chhad* should be brought to condign punishment for neglecting to take care of her; and so on. If such a course is adopted, crimes which are now boldly committed under the pleas in question will no longer exist.

The *Koh-i-Núr* of the 27th May reports that the Mahárája of Nabha is extremely ill, and has given up all hopes of life. Horses, elephants, money, and other things bestowed by Natives in charity a little before their death have been given away. This critical juncture has caused much confusion, and the State is in great danger. It has already a debt of six lakhs of rupees, while fresh debts are being incurred. The writer wishes the Mahárája well, and prays for his recovery, in order that the State may be prevented from being involved in difficulties. The Mahárája is yet in his youth, and has no issue.

A Ghazeepore correspondent of the *Urdú Delhi Gazette* of the same date refers to the case of *suttee* which happened

in Russerah, a place 27 miles from that city, on the night of the 2nd May. The woman who burnt herself on the funeral pile of her husband was of the Bunneah caste. The authorities are busy in making inquiries.

The correspondent, in reviewing the case, laments the helpless condition of the Hindú widow. She is denied all the pleasures and comforts of life, and lives in misery and wretchedness. Though ever so young, she is not permitted to re-marry, and must drag out a wretched existence. This is especially the lot of women of the high castes, Bráhmans, Khattrís, and Bunneahs. The writer regrets that the practice of re-marrying widows is not in fashion among the Hindús, and attributes cases of *suttee* to the absence of such a practice.

The same paper has been informed that a kind of pestilence has appeared among the cattle in Bouro, Barripore, and the neighbouring places, situated in the 24-Pergunnahs. Numbers of bullocks and other quadrupeds have fallen victims to the disease, and the plans hitherto tried for curing it have proved ineffectual. The writer hopes that the Commissioner specially appointed for curing cattle-diseases will take suitable steps for removing the pestilence.

The *Kárnámah* of the 29th May, in its column of local news, praises the Superintendent of Police of Lahore for his energy and intelligence in the performance of his duties, but warns him not to place too much reliance in anonymous statements. Rivalry and jealousy are common in India, and it is therefore proper for the authorities not to believe any statement that may be made to them by indirect means, until they have made proper inquiries from reliable sources, and have been convinced of its truth.

The necessity of issuing a prohibition against the use of clubs is again commented upon. Bad characters avail themselves of this weapon in picking quarrels and fomenting disturbances, instances of which are very frequent in every city.

Under the heading "Burhanpore," the same paper draws attention to the severities and oppressions practised upon the inhabitants in the collection of the pandharí-tax. The assessment of the tax rests entirely on the statements of persons selected a few from each mohulla, and no complaints against the tax when once fixed are heeded. It is well known to the authorities that the greater part of the land in Burhanpore is lying waste and uncultivated, and that the city is in a poor state and unable to bear the burden of the tax. It was with the greatest difficulty that it was raised last year, when most oppressive measures had to be adopted for its realization. Some persons had their landed property sold by auction, while others were stripped of their chattels and whatever else they had to meet the Government demand. A fresh statement is being made this year, and there is no knowing what numbers will be brought into distress by it. The tax was introduced for the first time by Sir Richard Temple, the then Chief Commissioner, who will long be remembered as the prime cause of it.

POLITICAL (FOREIGN).

The *Urdú Akhbár* of the 24th May republishes from the *Anjuman-i-Panjáb* an article headed "Amír Sher Alí at war with peace." The gist is that peace has from the very beginning never been the lot of the Amír, and that in the Governor-General's darbár held at Umballa, in reply to His Excellency's inquiry as to whether he would like to direct his attention to the furtherance of trade, he answered that it was useless to talk to him of trade, which, he said, should find its own way, and that he must first find time to sit at his ease, before he could attend to trade. The Amír is perpetually surrounded with cares and anxieties, and has, as it were, bid an everlasting farewell to peace. Never was the truth of this remark more palpable than at present. His son Yakoob Khán asked him to make over the principality of Herat to him, the possession of which, he said, he valued above that of fifty cities. Had the Amír consented to this request, all cause of quarrel

so far as Yakoob Khán was concerned, would have ceased. Failing to make the concession, he has brought a host of difficulties on himself: Yakoob Khán has taken possession of Herat by arms, and has won over Abdul Rahmán Khán, son of Azim Khán, and Shah Nawáz Khán, whose father was governor of the city fifty years ago. This state of things has caused great alarm in the whole of Afghánistán, and peace and tranquillity have bid adieu to the country.

But Herat is not the only place in danger; rebellions and disturbances are rife in other quarters: Abdul Rahmán Khán has entered Turkistan and occupied Maimana; Furrah has resolved on insurrection; Candahar is disgusted with the Amír's rule, and is impatient to throw off his yoke; and, to crown all, the Khyberries have taken advantage of the confusion to pursue their depredatory career with lawless freedom, convinced that the Amír will scarcely find leisure from his own troubles to think of chastising them. In a word, a general discontent prevails throughout the realm. The Amír has ordered an army to march from Candahar in the direction of Herat, under the command of General Farámurz Khán, and has himself set out from Cabul to Candahar, whence, it is said, he will direct his movements towards Herat. Again, Cabul having been left without forces, the troops which had been sent to chastise the Khyberries have been recalled. A detachment of troops has also been sent towards the frontier of Turkistan, to check the invasion of Abdul Rahmán Khán, while the governor of Turkistan, who, it was feared, might join the enemies, has been called away to Cabul. Thus peace is ever alien to the Amír, and is a sound which has never welcomed his ears.

The *Koh-i-Núr* of the 27th May gives an account of the afflictions to which Cashmere is said to have lately been subject. A tremendous fire broke out on the evening of the 14th May in a mohulla in Srinugger, which destroyed 150 houses. The total loss is estimated at a lakh and a half. The officers of the Mahárája are praised for their exertions and prompti-

tude in extinguishing the fire, and it is remarked that, were it not for this, the fire would have made a dreadful havoc. On the 16th two other fires broke out, which burnt 125 houses. News from Gilghit report that earthquakes occurred there; mountains sent forth sounds resembling the booming of guns; the powder-magazine in the fort spontaneously took fire and blew up the fort; in two or three places the ground has been so deeply rent with fissures that the waters of a neighbouring river have found their way into them; while the river has been dried up. As the fort kept the seditious persons in awe, the Mahárája has taken the precaution to send two battalions with an ample store of ammunition to strengthen it.

EDUCATIONAL.

The *Urdú Muir Gazette* of the 18th May has been informed that the Government, North-Western Provinces, has written to the Director of Public Instruction, inquiring which of the Vernacular newspapers published in those provinces are best suited for the Educational Department, and deserve the patronage of Government, and what number of each would suffice to meet the wants of the department. The Director has referred the subject to the inspectors under his control, and the latter in their turn to the Deputy Inspectors. The writer remarks that these concatenated inquiries are ill calculated to do justice to the question. It is natural to expect that the Deputy Inspectors will speak in favour of editors who are their friends, and thus such of them as have no interest with those officials will be disappointed in their wishes. At any rate the claims of newspapers which do not now share Government patronage, and which, therefore, are never perused by the Deputy Inspectors, will suffer most, and the following lines of poet will be applicable to their case:—

> "Full many a flower is born to blush unseen,
> And waste its fragrance on the desert air."

In the writer's opinion the best plan for testing the merits of the Vernacular newspapers will be to appoint a special

committee of European and Hindustání gentlemen of learning and experience, who should have a taste for newspaper-reading, such as Bábú Shiva Prasád, C.S.I., among the Natives, and leave the question to be decided by them. By adopting such a plan the true merits of each and all the newspapers published within the limits of the North-Western Provinces will become manifest. The writer hopes that the Lieutenant-Governor will approve of his suggestion.

The *Rohilkhund Akhbár* of the 13th May draws the attention of the Government, North-Western Provinces, to the difficulties which, under the existing arrangements, people feel in procuring school-books. Formerly, shops were kept up in the bazárs of the principal cities and towns for the sale of books of the Curator's Depôt, while Deputy Inspectors, and even tehseelee teachers had at all times an ample store in their possession. In consequence of this, purchasers found the greatest facility in procuring whatever books they wanted, and the books, notwithstanding the comparatively dear price at which they were then to be had, commanded a more extensive sale than now, the reason being that, besides the students of Government schools, pupils of indigenous schools and other persons had opportunities of purchasing them. Subsequently, this arrangement underwent a slight change, and the practice of keeping shops for the sale of the books in the bazárs was altogether abolished. This arrangement threw difficulties in the way of the purchasers; but still, as tehseelee teachers continued to receive lots of books for sale from Deputy-Inspectors, free of postage, on the public service, and the latter were not required to make quarterly payments for all the books they indented for, but only paid for as many as were sold during the time, the rest being kept in deposit as Government property, much inconvenience was not experienced in procuring books. Now, however, both these rules have been altered. The Deputy-Inspectors have to pay at the end of every three months for the whole store supplied to them during that time, whether sold or unsold, and are no longer allowed to send books to

tehseelee teachers with their frank. In consequence of this, Deputy Inspectors keep no more books with them at a time than they think will suffice for the wants of the Educational Department for a month, while the teachers send for only as many as are likely to command a speedy sale.

For the above reasons, people in general find it next to impossible to procure school-books. This is especially the case with persons living in the country, who, even when they take upon themselves the trouble of coming to the sudder station to get books, are not sure of finding out the Deputy Inspector's house, which is frequently changed. Teachers of halqabandi schools experience the same trouble. They wait till a holiday comes to go to the sudder station, and find, to their disappointment, that they cannot get the books on account of there being a holiday at the station likewise.

On the above grounds, the writer suggests the desirability of restoring the old arrangements, or else of adopting some other system by which the interests of the people and the profit of Government may not be lost sight of.

The *Oudh Akhbár* of the 23rd May, in a long article, expresses its regret that the Natives of Hindustán waste a great proportion of their youth in elementary instruction in their Vernaculars, and it is to this circumstance that it attributes the fact of but few students of the colleges and schools in the North-Western Provinces, Panjáb, and Oudh going up for the higher university examinations.

MISCELLANEOUS.

The *Oudh Akhbár* of the 23rd May notices the establishment of a club at Pertabgurh, on the 9th idem, under the auspices of Captain Hewett, the Deputy Commissioner. The club is at present held in a room of the zillah school, but a subscription is being raised for the erection of a separate building for it.

The *Akhbár-i-Alam* of the 25th May, in its column of local news, notices the proposed establishment of a new society

in the sudder bazár as a branch of the Debating Society. The editor regards this as a hopeful sign, but regrets to observe that the arrangements of the Debating Society are in the worst state. Discussions are conducted in an unsuitable and irregular way, and the rules of the society are disregarded, in consequence of which many of the members, and among others the editor, have left off attending.

The *Panjábí Akhbár* of the 27th May asserts that the Nawab of Rampore has introduced the practice of vaccination in his territory, and has engaged an establishment at the expense of the State for the purpose of carrying it out.

The following Vernacular newspapers have been examined in this report, *viz.*:—

No.	Name of Newspaper.	Where Published.	Date.		Date of Receipt.	
			1871.		1871.	
1	*Saharanpore Gazette*, ...	Saharanpore, ...	May	8th	May	30th
2	*Muir Gazette (Urdú)*, ...	Meerut, ...	"	8th	"	30th
3	*Rohilkhund Samáchár Patra.*	Muradabad, ...	"	13th	"	30th
4	*Rohilkhund Akhbár*, ...	Ditto, ...	"	13th	"	30th
5	*Vidyá Vilás*, ...	Jammu, ...	"	13th	June	2nd
6	*Anjuman-i-Hind*, ...	Lucknow, ...	"	13th	"	3rd
7	*Dabdaba-i-Sikandarí*, ...	Rampore, ...	"	15th	May	30th
8	*Jagat Samáchár*, ...	Meerut, ...	"	15th	"	30th
9	*Jalwa-i-Túr*, ...	Ditto, ...	"	16th	"	30th
10	*Vidyá Vilás*, ...	Jammu, ...	"	20th	June	2nd
11	*Meerut Gazette*, ...	Meerut, ...	"	20th	"	2nd
12	*Anjuman-i-Hind*, ...	Lucknow, ...	"	20th	"	3rd
13	*Gwalior Gazette*, ...	Gwalior, ...	"	21st	May	28th
14	*Márwár Gazette*, ...	Jodhpore, ...	"	22nd	"	30th
15	*Oudh Akhbár*, ...	Lucknow, ...	"	23rd	"	29th
16	*Najm-ul-Akhbár*, ...	Meerut, ...	"	24th	"	29th
17	*Urdú Akhbár*, ...	Delhi, ...	"	24th	"	29th
18	*Málwá Akhbár*, ...	Indour, ...	"	24th	"	30th
19	*Julwa-i-Túr*, ...	Meerut, ...	"	24th	June	2nd
20	*Muir Gazette*, ...	Ditto, ...	"	24th	"	2nd
21	*Akhbár-i-Alam*, ...	Ditto, ...	"	25th	May	29th
22	*Naiyir-i-Akbar*, ...	Bijnour, ...	"	25th	June	3rd
23	*Allygurh Institute Gazette*,	Allygurh, ...	"	26th	May	29th
24	*Lawrence Gazette*, ...	Meerut, ...	"	26th	"	29th
25	*Rajpútána Social Science Congress.*	Jaipore, ...	"	26th	"	30th
26	*Urdú Delhi Gazette*, ...	Agra, ...	"	27th	"	29th
27	*Koh-i-Núr*, ...	Lahore, ...	"	27th	"	30th
28	*Panjábí Akhbár*, ...	Ditto, ...	"	27th	"	30th
29	*Majma-ul-Bahrain*, ...	Ludhiana, ...	"	27th	"	30th
30	*Rohilkhund Akhbár*, ...	Muradabad, ...	"	27th	June	2nd
31	*Kárnámah*, ...	Lucknow, ...	"	29th	"	1st
32	*Shola-i-Túr*, ...	Cawnpore, ...	"	30th	"	2nd
33	*Nasim-i-Jaunpore*, ...	Jaunpore, ...	"	30th	"	2nd

ALLAHABAD:
The 7th June, 1871.

SOHAN LAL,
Offg. Govt. Reporter on the Vernacular Press of Upper India.

The following Vernacular newspapers have been examined in
the report, viz.—

Name of Newspaper	Where Pub-lished.	Date.	Date of Receipt.
		1871.	1871.
[illegible] ...	Sohnepore ...	9th May	9th May
[illegible] ...	Nuddea ...	8th "	8th June
[illegible] ...	Meerut ...	13th "	9th "
[illegible] ...	Dacca ...	14th "	9th "
[illegible] ...	Jammu ...	11th "	2nd June
[illegible] ...	Lucknow ...	13th "	3rd "
[illegible] ...	Bareilly ...	14th "	8th May
[illegible] ...	Meerut ...	15th "	8th June
[illegible] ...	Delhi ...	9th "	3rd "
[illegible] ...	Jammu ...	9th "	3rd "
[illegible] ...	Lucknow ...	21st "	9th May
[illegible] ...	Dalmore ...	22nd "	8th "
[illegible] ...	Lucknow ...	22nd "	9th "
[illegible] ...	Meerut ...	8th "	9th "
[illegible] ...	Delhi ...	22nd "	9th "
[illegible] ...	Jammu ...	9th "	9th "
[illegible] ...	Meerut ...	9th June	2nd "
[illegible] ...	Delhi ...	9th "	3rd "
[illegible] ...	Delhi ...	9th May	9th "
[illegible] ...	Dilpore ...	9th June	3rd "
[illegible] ...	Agra ...	9th May	9th "
[illegible] ...	Meerut ...	9th "	9th "
[illegible] ...	Jaipore ...	8th "	9th "
[illegible] ...	Agra ...	8th "	9th "
[illegible] ...	Lucknow ...	8th "	9th "
[illegible] ...	Delhi ...	8th "	9th "
[illegible] ...	Lucknow ...	8th "	9th "
[illegible] ...	Muradabad ...	8th June	2nd "
[illegible] ...	Lucknow ...	8th "	9th "
[illegible] ...	Sawnpore ...	8th "	9th "
[illegible] ...	Jaunpore ...	8th "	9th "